

88 Mr. WHITEFIELD's *Journals*.

8. *The Spirit of convincing Speech,*
Of Pow'r demonstrative impart,
Such as may ev'ry Conscience reach,
And sound the Unbelieving Heart.
9. *The Spirit of refining Fire:*
Searching the Inmost of the Mind,
To purge all fierce and foul Desire,
And kindle Life more pure and kind.
10. *The Sp'rit of Faith, in this Thy Day,*
To break the Pow'r of cancel'd Sin,
Tread down its Strength, o'erturn its Sway,
And still the Conquest more than win.
11. *The Spirit breathe of Inward Life,*
Which in our Hearts Thy Laws may write;
Then Grief expires, and Pain, and Strife,
'Tis Nature all, and all Delight.
12. *On all the Earth Thy Spirit shew'r,*
The Earth in Righteousness renew;
Thy Kingdom come, and Hell's o'erpow'r,
And to thy Sceptre all subdue.
13. *Like mighty Wind, or Torrent fierce,*
Let it Opposers all o'er-run,
And ev'ry Law of Sin reverse,
That Faith and Love may make all one.
14. *Yea, let thy Sp'rit in ev'ry Place*
Its Richer Energy declare,
While lovely Tempers, Fruits of Grace,
The Kingdom of thy CHRIST prepare.
15. *Grant this, O Holy GOD, and True!*
The Antient Seers Thou didst inspire:
To Us perform the Promise due,
Descend, and crown Us now with Fire.

F I N I S.

A

L E T T E R

TO THE

REVEREND DR. PRIESTLEY.

Я 351

БИТ. ОТ

БИТ. ОТ

A

L E T T E R

TO THE

REVEREND DR. PRIESTLEY,

ON HIS

A P P E A L

TO THE

Ecclesiastical Writers of the Three First Centuries.

By E. W. WHITAKER,
Rector of St. MILDRED's, and ALL SAINTS, CANTERBURY,

With that there came an Arrow keen
Out of an English Bow,
Which strucke Earl Douglas to the Heart,
A deep and deadly Blow. C^HE^VY C^HA^CE.

L O N D O N:

Printed for the Authour, and sold by J. F. and C. RIVINGTON,
N^o 62, St. Paul's Church-Yard.

M D C C L X X X V I I .

Я Т Т Е І

五 简介

ХИТЫ 1999-го: самые яркие

卷之三

APPENDIX

INTRO.

DECollegeHighSchooloftheArtsLiquorCourse

MANUFACTURERS

REGGAE OF SWEET MELLO, 1971-1981, SANTANA, CANTARELLA.

20021-20022, no verso grande, na folha 67v.

2000 m.s.n.m. to 2000 m.s.n.m.

www.english-test.net

И О Д И О Л

This is the American, my King, my God, my Country, my Countrymen,

... busy day on the 20th, and a good one.

11.200.3.3.0.0

A

L E T T E R, &c.

S I R,

WHILE affecting (as it should seem from your Motto to your late Letters, "Tandem Ductores audita Cœde fuorum convenient") to think, that having mowed down whole Ranks of plebeian Writers in the Controversy, you are now going to complete your Triumph by gaining from their Leaders Spolia opima, permit one whose Security may perhaps have arisen solely from your overlooking him in your Progress, to tell you that he is yet alive, and tho' possibly not coming within the Description you have given of one who has any considerable Character at Stake, still unwilling to incur the Reproof once given to the Children of Ephraim, that though armed, and carrying Bows, they turned back in the Day of Battle: that part of the Field indeed in which I have hitherto fought, you seem desirous of declining, and I should not assume more than you

B appear

appear to do in your Accounts of what you have proved, were I to suppose, that your not pledging yourself to answer what may be produced as to the Doctrine of Scripture on the Subject in Debate, arises from a Consciousness, that what has been stated in the Dialogues on the Doctrine of the Holy Trinity cannot be refuted. As you assure us, however, that you will give Proofs even of Superiority in Ingenuousness, I will presume that thro' my Omission of what in the present Case shall not be omitted, the sending you a Copy of the Tract, it has happened, that you have been guilty of what has ever been esteemed very unsoldierlike Conduct; left behind you a place that may give you much Trouble in your Retreat, should you not succeed in your present Expedition: and changing my Post, I will follow you whither you invite us; to the Ecclesiastical History of the three first Centuries, and the Opinions then entertained by the Generality of Christians on the Person of Christ. In your general Ground for determining in what Sense the Apostolic Declarations on this Subject are to be received, that in which the first Christians understood them I agree, (though without meaning to turn my Back on the Light afforded us by the ancient Scriptures so earnestly recommended by St. Paul as able to make men wise unto Salvation;) but I cannot think that the way to discover this Sense, is to receive promiscuously what every early

Writer

Writer may have delivered as Apostolic Doctrine, since from almost the first there were those who corrupted the Truth: and I submit it to your Candour, whether the Manner in which I mean to investigate the Question be not more likely to produce the true Solution, calling on you, seriously and dispassionately to consider the Mode and the several Steps of my Enquiry, object where you have Ground for Objection, but where you can point out none, acknowledge with the Candour you profess, what is proved, to be true.

First then as the Assertions of private Writers cannot be depended on, because they may or may not deliver what was really the Doctrine the Church had received, and since we cannot collect the Voices of a Body of People preceding us at so great a distance of Time, that we may know what, ere Corruption had time to spread far, the Majority of Christians held, to the Writings of the Teachers of the People, of the Heads of the Churches, must we recur; their Authority appearing to be good as that of the Depositaries of what the first Preachers taught, and of those from whom the People themselves received what they held: There did indeed, in course of Time, creep even into this Body some who taught false Doctrines, but as they were censured immediately by the general Voice, by regularly tracing the Line of Doctrine, we may easily be enabled satisfactorily to determine who, when Differences arose,

departed from the Truth, and who retained it. To what Remains we have of those I have mentioned, therefore, I mean to turn my Enquiry, and shall note in Succession what was delivered by them as the Doctrine of the Church; whence I hope it will appear, what is to be considered as truely the Belief of Christians, and what as Tenets broached by Gainsayers; on whom we are to look as Successours to the Apostles in their Doctrine, and on whom as Successours to their Gainsayers.

Without further Preface I thus arrange what I find. The Apostles exhorted those whom they set over the Churches, to commit the things which they heard of them, to faithful men, who should be able to teach others also, 2 Tim. ii. 2. and to the same Purpose, though not in the same Words, Tit. ii. 15. 1 Pet. v. 2. 2 Pet. i. 15. Jude 1, 3. and what was by the Apostles delivered to them concerning the Person of Christ we find in various Places of the New Testament thus expressed.

That

Apostles.

Apostolic Fathers *.

That Jesus was Christ,
Acts xviii. 5.

That Christ is the Son
of God, Acts ix. 12.

By whom he made
the Worlds, Who is the
Brightness of his Glory,
and the express Image
of his Person, and up-
holdeth all things by
the Word of his Power.

Heb. i. 2, 3.

That he is the Image
of the Invisible God
born before all Creation.

That by him were all
Things created, that are
in Heaven and that are
in Earth visible and in-
visible—and that he is
before all Things, and
by him all Things con-
sist, Col. i. 15, 17.

—Jesus Christ who was
with the Father before
the Ages, and in the
End appeared. Ignat.
ad Magn. §. 6.

Ιησούς Χριστόν από μωνων παρα-
τάσης οὐ καὶ εὐθέλει εφαντό.

* We have no Reason to think that the Persons set over
the several Churches by the Apostles were faithless to their
Charge; in their Epistles we find no Doubts of them ex-
pressed, though the rise of false Teachers, against whom
they would have to guard their Flocks, is frequently spoken
of, and if they were faithful, they took care to commit what
they had received also to faithful Men, and we may give
Credit at least to the second Succession of Bishops: How-
ever, of those who were taught by the Apostles themselves,
some have left Writings, as Clemens Romanus, Polycarp
and Ignatius, of these venerable Fathers we have on the
present Subject the Declaration this Column contains.

For

Fathers of 2d Century.

For John preaching one God Almighty and one only begotten Christ Jesus, by whom he says all things were made, *declaring* this same to be the Son of God, this same the only begotten, this same the Maker of all things, this same the true Light, lighting every Man, this same the Maker of the World, that this same came unto his own, that this same was his self made Flesh, and dwelt among us. Iren. cont. Hær. L. 1. C. 9 *. §. 2. God made all things by his Word and his Wisdom.—

Theoph. ad Autolycum. L. 1.

Τε γαρ Ιωάννης εναὶ θεοὶ παντοκράτορα καὶ εναὶ μονογένην Χριστὸν Ἰησοῦν κυρισσόνιος δί' εἰς παντας γε γονεῖς λεγει, τελεῖν οὐν θεόν, τετοιού μονογένην, τετοιού παντων ποιητήν, τελεῖν φωναὶ αληθινούν, φωλισαντα παντας ανθρώπουν, τελεῖν κόσμον ποιητήν, τελεῖν εἰς ταὶς ιδίαις εληλύθοις, τελεῖν αὐλοὺς σαρκα γεγονότα, καὶ συκηνωκότα εν ημίν. — Ο θεός δια τὸ λόγον αὐτὸς καὶ τῆς σοφίας εποιεῖται παντα.

Fathers of 3d Century.

But with us not only the God and Father of all is great, for he imparted even of his own Majesty to his Son only begotten, and born before all Creation. Orig. cont. Cels. L. 6.

Ουμονος δὲ μεγας καθ ήμας εγενετο των ολων θεος καὶ πατηρ, μείσωπος γαρ εαυτης καὶ της μεγαλειότητος των μονογενεων καὶ προσόπων πασους της Κτισεως.

* As this is a Writer than whose Works none can be of more use in deciding the present Controversy, permit me to call your attention particularly to them.—He employed himself

himself more especially in refuting the Arguments and exposing the Errors of those from whom you, Sir, seem to think the Church hath borrowed her Doctrines of the Divinity of Christ, and the Incarnation of the Son of God, the Gnostics: In doing this he states both the Doctrines of the various Tribes of those Heretics, and that of the Church, which he declares to be invariably the same in every part of the World, where Christianity had been planted; he not only pleads a traceable and uninterrupted Tradition, and the Writings of the Apostles for the latter, but shews how these last had been wrested and forced, that they might seem to countenance what those Heretics had broached, not only proving that the opinions of those he opposed were false, but shewing too by what mean they might to some appear to be true, though they were not so; and most solemnly exhorting all to avoid such destructive Errors: In doing this he particularly condemns those, who assert that Christ is a mere human Creature, L. iii. C. 19. declares, that he is the Son of God, and God, though at the same time he affirms, that there is but one God the Father; which Declaration being so often repeated, may perhaps have tended, when you met with it in turning over his Works, to induce you to imagine, that he denied the Divinity of the Son; but if you more regularly peruse them, you will find him asserting the Father and Son to be One God; and that the Divinity of the latter is no more denied by Him, than it is by us in the Nicene Creed, when we say "We believe in One God the Father Almighty," or in the Athanasian repeat the Words "the Father, God Almighty."—Indeed, Sir, if the Church did not hold this primary Article of Faith, "that there is one God the Father," she would deny the Divinity of the Son, for if He were not the Son of the true God, He could not Himself be really God: (God as a name of nature, not a personal epithet) but the impossibility of our minds comprehending the Perfection of the Divine Nature, though both the

Unity *of* it and plurality *in* it may be proved, lead some to attend to only one of these, and while they affirm that the Teachers of the Gospel from the first preached one God the Father, forget that the Divinity of the Son was, as it is by the writer of whom I am now treating, as strongly asserted as it can be by words.—Still when I reflect on the earnest wish you express to have the Controversy fairly decided, and the ingenuous mode of acting you mean to follow, I please myself with the Hope of seeing you soon acknowledge that you have been in an Errour, as the Writings of this one Author are sufficient to ascertain which of us is right.—They have never been deemed spurious; he was a Man of Abilities, of Learning, of Character; and a Disciple of Polycarp, the Disciple of St. John; and he wrote in Greek; and consequently both from his Age, his Language, and Endowments, was able to understand the Writings of the Apostles him self, and speak as to the sense in which they were understood in the very earliest Age of the Church. Take it not ill then, if I here change sides with you, and throwing down the Gauntlet, challenge you to let our Dispute be determined by the Testimony of this primitive Bishop; or if you wish to decline that, yet I must earnestly call on you, to declare plainly and unequivocally, which you in your Conscience think other Christians ought to esteem the best authority in respect to the Doctrines and Heresies in the primitive Church, Dr. Joseph Priestley, Dissenting Minister of Birmingham, in the 18th Century; or Irenæus, Bishop of Lyons, in the Second? For they have written on the same Points, and delivered opposite Affirmations. The former asserting, Letter IV. to Dr. Price, P. 111. “That the Doctrine of the simple Humanity of Christ was that *alone* which was received by the great Body of primitive Christians, both Jews and Gentiles; that they saw in the Books of the New Testament no such Doctrine as that of the Creation of the World by Christ, or even that of His Pre-Exist-

Apostles.

That he is of the Seed of Israel according to the Flesh; and the Son of God according to the Spirit of Holiness, God over all blessed for evermore. Rom. i. 4.—ix. 5 †.

That to him was said by the Psalmist in the

Apostolic Fathers.

Of Him *came* the Lord Jesus according to the Flesh. Clem. R. i Ep. C. 31. and in Jesus Christ, according to the Flesh of the Race of David, the Son of Man and Son of God. Ignat. to the Ephes. Sect. 20.

*Ἐξ αὐτοῦ ὁ Κυριος Ἰησος τὸ καλὸν σαρκα. — καὶ εἰ Ιησος Χριστός τὸ καλὸν σαρκα εὑρεντος Δαβὶδ τῷ νῷ αὐθερνός καὶ νὺν θεός.

“ence.”—Also, “That the Acknowledgments of *all the Orthodox Fathers* of the Church imply nothing less than the general Prevalence of the Doctrine of the simple Humanity of Christ, and by *no means* that of His Pre-Existence or Super-Angelic Nature.”—The Latter throughout his Works delivering as the true Doctrine of the Prophets and Apostles, received by *the whole Church*, that Christ is the Word and Son of God, existing from the Beginning with the Father, Our Maker, Our God, and Our Judge; truly God, and truly Man.

† To obviate a Repetition of any Socinian Arguments against the real Sense of this Text, I beg leave to remind you that Irenaeus in the 2d Century, and Cyprian in the 3d, quote it according to the present Reading, and apply it as we do.—See the former L. iii. C. 16. Sect. 3. and the latter, Adv. J. d. L. ii. C. 6

Fathers of 2d Century.

The Word which likewise gave us Life in the Beginning when he formed us, appearing as our Master hath taught us to live well, that he may finally as God, grant us to live for ever. Clem. Alex. Adm. ad Gent.

—Because he is truly Man and truly God—and therefore there is one God the Father, and one Word, and one Spirit in all and through all. Iren. L. 4. C. 6. §.7. But now hath appeared unto Men this same Word who alone is both God and Man, the Cause of all good things to us. Clem. Alexand. Adm. ad Gent.

Λογος ε και τοζην εν αρχη μετα την πλαστην παρασχων ας δημιερσος, το ευζην εδιδαξειν επιφανεις ας διδασκαλος, και το αινζην ευτερος ας θεος χορηγησον. — Quoniam vere homo, et quoniam vere Deus—et propter hoc in omnibus et per omnia Unus Deus Pater et unus Verbum et unus Spiritus—Nun δε επεφαγη ανθρωποις αυτος ειος ο λογος, ο μονος αμφω θεος τε και ανθρωπος απαιτην πριν αειος αισθαντο.

Fathers of 3d Century.

That he had something more divine under his human Form; that which was absolutely the Son of God, God the Word, and the Power and Wisdom of God, which is called Christ. Orig. c. Cels. L. 1.

Εχουν τι θεοιςερον εν τω Ελεπτομενω αιθρωπω οπερ εν ο κτητος θεος, θεος λογος, και δυναμις, και θεα σοφια, ο καλωμενος Χριστος.

Apostles.

Apostolic Fathers.

Spirit, Thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thine Hands, &c. * Heb. i. 10. — That he is the Alpha and Omega, the Beginning and the Ending, which is and was and is to come, the Almighty. Rev. i. 8. — The First and the Last, and the Living one,

* In your 5th Letter to Dr. Price you say, that the Creation of the Heavens and the Earth, wherever they are expressly mentioned, is constantly ascribed to God the Father, and the figurative Creation only where that is evidently intended to Christ, and you observe that in Hebrews i. 2. it is not said that the Worlds, but that the Ages were made by Christ.—Now, Sir, in this Text the figurative Creation is not merely not evidently intended, but cannot possibly be meant, since both the Creation of Heaven and Earth is mentioned as spoken of by Moses, “ In the Beginning God created the Heaven and the Earth;” and the figurative Creation is never represented as of limited Duration, whereas of this it is said, “ they shall wax old as a Garment, &c.” — I therefore expect from your Candour that you will acknowledge that in this case you have been mistaken; and I hereby call on the few who may do me the honour to peruse this Letter, to take notice whether you do so, as I will ingenuously too confess, that I mean to press on you the just consequences of such acknowledgement, while I warn you that the not making it will expose your pretensions to candour to contempt.

But

Fathers of 2d Century.

But one only God the Creator who made by himself, this is by his Word and by his Wisdom, Heaven, &c.—Iren. L. 2. C. 30. §. 9.

The three Daises in which the Luminaries were made are Types of the Trinity of God, and his Word and his Wisdom. Theoph. ad Autol. L. 2.

So that indeed he who made all things, with his Word is alone justly called God and Lord. Iren. L. 3. C. 8. §. 3.

Sed solus unus Deus Fabricator qui fecit per semet ipsum hoc est per Verbum et per Sapientiam suam, Cœlum, &c. οτι τρεις ημερας των φωστηρων γενονται τυποι εισιν της τριαδος τε θεος, και τε λογος αυτος της σοφιας αυτος.

Ita ut is quidem qui omnia fecerit, cum verbo suo iuste dicatur Deus et Dominus solus.

Fathers of 3d Century.

Of what God? I ask. If of the Creator; he could not who hath not believed in him. If of Christ; neither can he who denies Christ to be God be made his Temple. If of the Holy Ghost; since the three are one. How can the Holy Ghost be pleased with him who is the Enemy of either the Father or the Son? Cypr. Ep. 73.

What Jesus Christ our Lord and God, the Author and Teacher of this Sacrifice did and taught. Cypr. Ep. 43.

Quare cuius Dei? Si Creatoris, non potuit qui in eum non credidit. Si Christi, nec hujus fieri potest Templum, qui negat Deum Christum. Si Spiritus Sancti, cum tres unum sint, Quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est.

Quod Jesus Christus Dominus et Deus noster, Sacrificii hujus Auctor et Doctor fecit et docuit.

who

who became dead, and
is alive for evermore.

V. 17, 18.

Our Lord and our
God. John xx. 28. That
being in the form of
God, he took on him
the form of a Servant,
and was made in the
Likeness of Men. Phil.
ii. 6, 7.

Ὅ ζων, καὶ εἰνομένη νεκρός.

By the will of the
Father and Jesus Christ
our God. Ignat. ad
Eph. I glorify Jesus
Christ God. Id *.

God appearing as
Man. Id.

Ἐν θελημαῖς τὸν παῖδας καὶ Ἰησού
Χριστὸν τὸν θεόν πημαν. Δοξαζων Ιη-
σον Χριστὸν τὸν θεόν.

Θεός ανθρωπινῶς Φανερωμένας.

* Of this and other Passages in these Epistles you are
pleased in your Letter to Mr. Parkhurst to say, that the
Language of them is neither apostolical, nor indeed that
of any Writer whatever in any Age of the Church. But
with your Candour you will be less inclined to condemn
these Passages as unscriptural if you compare them with the
following taken from the sacred Writers.—Καὶ εσμεν εἰ το
αληθινῶν, εἰ τὸν οὐναν αὐτὸν Ἰησὸν Χριστὸν, επειδὴν ο αληθινὸς θεός καὶ η
ζων αιώνιος. 1 Joh. v. 20.—Τὴν τὸν θεόν πημαν χαριν μετα τιθίντες εἰς
αστιλγεῖαν καὶ τὸν μονον δεσπότην θεον καὶ Κυρίον πημαν Ἰησον Χριστὸν
αρνεμένοις. Jud. 4.—Ιακωβός θεός καὶ Κύριος Ἰησός Χριστός δελός.
Jac. i. 10.—Ἐν δικαιοσύνῃ τὸν θεόν πημαν καὶ σωτῆρος Ἰησόν Χριστόν.
2 Pet. i. 1.—Προς δὲ τὸν οὐνον—ο θρόνος σὺ ο θεός. Heb. i. 6.—
Ο Κύριος με, καὶ ο θεός με. Joh. xx. 28.—Τὸν σωτῆρος πημαν θεόν.
Tit. ii. 10.—Τὸ μεγαλεθέον καὶ σωτῆρος πημαν Ἰησόν Χριστόν. xi. 13.
Of which last Text I must observe, that Clemens Alexan-
drinus did in the 2d Century quote it in the very sense in
which I do, that of our great God and Saviour Jesus Christ,
as appears from his Adman. ad Gentes, P. 6. in the Paris
Edition of 1641, where he builds on it the Doctrine, that
Christ

Fathers of 2d Century.

The Lord his self shall speak to you, who being in the form of God did not think the Being on an Equality with God was to be earnestly retained, but the merciful God, emptying himself desiring to save Man.

Believe O Man, Man and God. Believe O Man, the suffering and adorable living God.— Clem. Alex. Adm. ad Gent.

Fathers of 3d Century.

Therefore the Word and Son of God, who by all the Prophets in times past was foretold as the Enlightener and Teacher of the human Race is sent as the Arbitrator and Master of this Pardon, Grace, and Discipline. He is the Power of God, he the Reason, he His Wisdom and Glory. He descendeth into the Virgin, takes on him Flesh, the Holy Ghost co-operating; God is joined to Man. This is our God, this is Christ, who as the Mediator of two, took on him Man, whom he might bring to the Father, &c. Cyp. de Idom. Van. &c.

Ἄνθρωπος τοις λαλοῦσει ο Κύριος ος
η μορφή θεος υπάρχων ωχ αρπαγ-
μον πυνταλο το ειναι ισα θεω.
Εκεινωσας δε εαυτον ο φιλοικηριων
θεος σωσαι τον ανθρωπον γλυκο-
μινος.

Πιστευσον ανθρωπε ανθρωπω και
θω. Πιστευσον ανθρωπε παθονι.
και προσκονεμενω θεω ζωντι.

Hujus igitur Indulgentiæ, Gratiæ & Disciplinæ Arbitrator & Magister, Sermo et Filius Dei mittitur, qui per Prophetas, omnes retro illuminator et Doctor humani Generis prædicabatur. Hic est Virtus Dei, Hic Ratio, Hic Sapientia ejus et Gloria

Christ appearing at last as God will grant us everlasting Life.—Nor will you be less ready to recall your assertion of its not being the language of any Writer whatever in any Age of the Church, when you have read the many similar Passages laid before you, and all my Readers in this Letter.

That

Apostles.

That He is that which was from the Beginning, the Word of Life, 1 John i. 1.

That he is the Word of God, which was in the beginning with God and was God *. John i. 1.

Apostolic Fathers.

There is one Physician both carnal and spiritual, born and unborn, God in the Flesh, true Life in Death, both of Mary and of God, first passible and then impassible, Jesus Christ our Lord. Ignat. ad Eph. ii. 7.

Εἰς Ιάρος επί στορκίκος τε καὶ πνευματίκος γενήσος καὶ αἰενῆς εἰς στορκή γενομένος θεός εν αθανατώ (lege Σαναλί) ζῶν αἰώνιον, καὶ εἰς Μαρίας καὶ εἰς Θεόν, πρώτον παθήσος καὶ τότε απαθής Ἰησος Χριστός ο Κυρίος ημών.

* From this Text you will permit me to take an opportunity of doing what comes within the Limits you have assigned to future Arguments from Scripture, incidentally touch on the strong Evidence which St. John's Account of the Word yields for the Divinity of Christ.—You say in your Letters to Dr. Price, That “the Logos in the Introduction to the Gospel of John, is expressly said to be “God, and has the Attributes of the God described by “Moses, viz. the Maker of all things that are made. It “is therefore no such God as Moses himself is called with “respect to Pharaoh, or as any Magistrate may be called.”—Now, Sir, if I can demonstrate that what is said in the Beginning of this Gospel of the Word is justly applied to Christ, and that what is in ver. 14. further said of the Word will not admit of our considering it as merely an Attribute of the Father, your Determination to give Proof of your Superiority with respect to Ingenuousness, encourages me to hope for and look forward with Joy to your Acknowledgment, that the Divinity of Christ is indisputably

tably taught in this Scripture. Of this Logos then the Evangelist writes, ver. 14. thus; "And the Word was made Flesh, and dwelt among us, (and we beheld His Glory, the Glory as of the Only-begotten of the Father) full of Grace and Truth."—Here is a plain Declaration that the Word was in Jesus, and an Application of the Epithet Only-begotten of the Father to that Word. But how can an Attribute either be said to be full of Grace and Truth, or called begotten, which is a term in its nature peculiar to Filiation? Or even was it possible for a Man of no Candour, (for I am sure one of Candour would not attempt it) by any quibble to make this term seem applicable to an Attribute, How could *Only* be applied to it? Has the Deity but one essential Attribute? If that which you imagine to be signified by Logos be the Power, is not the Wisdom of God also an essential Attribute? Or if it be the latter, May not the same Question be asked of the former, or of any other Attribute? But if Only-begotten cannot be applied to an Attribute, then must the Word be a Person, and evidently too no other than that Person to whom the same Epithet is applied a few Verses after. "No Man hath seen God at any Time, the Only-begotten Son, which is in the Bosom of the Father, He hath declared Him;" For as Only-begotten is in the former Text used absolutely, and there can be in that Sense but one only-begotten, so by the Addition made in this, and several other Texts of the Term Son unto it, its true Application is clearly and firmly fixed to Him who said, "God so loved the World, that he gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting Life," and to whom Peter said in the Names of all the Apostles, "We know and believe that Thou art the Christ the Son of the Living God,"—and scarcely therefore need I exhort one ingenuously inclined to confess, that since both the Word and the Son are called the Only-begotten, the same Person is designed by both Terms; nay, if any Man after attentively considering these Passages could deny

Apostles.

That to Him are to be ascribed Glory and Dominion for ever and ever. 1 Pet. iv. 11. and 2 Pet. iii. 18.

And from Him Grace and spiritual Strength are to be looked for. 2 Cor. xii. 8, 9. and Passim in Epist *.

Apostolic Fathers.

Jesus Christ His Son who is his eternal Word not proceeding from Silence. Ignat. ad Magn. § 9. In the Son and Father, and in the Spirit. Id. ibid. § 13. As Jesus Christ to the Father, according to the Flesh, and the Apostles to Christ, and to the Father, and to the Spirit. Id. ibid.

Ἴησος Χριστός τοῦ οὐρανοῦ αὐτὸς ἡλίος, εὐ καὶ αὐτὸς στῆς προσελθων. —Ἐν γὰρ καὶ τῷ πατρὶ καὶ ἐν ταῖς μαρτυρίαις. Ως Ιησοῦς Χριστός των πατέρων καὶ τῶν πατέρων καὶ τῶν πατέρων καὶ τῶν πατέρων.

this, I must own that to accuse him of want of Candour would be cruelty, as the Defect must be in his Understanding; and as Few will be found who think the last of Dr. Priestley, and you declare that not Victory but the Discovery of the Truth be the End for which you contend; I solemnly call on you by every Motive you think sacred, most seriously to weigh these Declarations of the Evangelist, and as you wish to be justified not by Man's Judgment, but by that of Him who at his next Coming will make manifest the Counsels of the Hearts, say, whether we are not here taught that Christ is the Word of God, as signifying more than an Attribute, a Person, and consequently by your own Confession God the Maker of all things that are made.

* I mention this because the Apostles and first Christians wishing the Brethren the Grace of our Lord Jesus Christ equally with the Love of God, can no more consist with their entertaining those unworthy Ideas of Him which you

The

Fathers of 2d Century.

The Word of God who is also His Son, Theoph. ad Autol. L. 2. The Lord, in appearance despised, in fact adorable, the expiating, the saving, the kind, the divine Word, the most manifest truly God, who was equal to the Lord of all; for he was His Son, and the Word was in God. Clem. Alex. Adm. ad Gent.

For the Church tho' dispersed thro' the whole World unto the Ends of the Earth; yet having received from the Apostles, and their Disci-

Ο λόγος ο τα Θεια, ος εγι και πος αυτοις — ο Κυριος οφει καλα θρηνουενος εργα περιστενεμενος οκα-
ραριος και σωτηριος, και μιλιχιος,
ο θεος λογος ο Φωνεριατος ουτως
θεος, ο τα δισποτη τωνολων εξισω-
θης οτι η ινος αυτων και ο λογος η
η τη θεω.

Ημεν γαρ εκκλησια καιπερ καθ'
ων της οικειενης εις περιστων
της γης δισπαρμενη παρα δι των
ηπορελων και των εκεινων μα-

Fathers of 3d Century.

We have an Advocate and Intercessor for our Sins, Jesus Christ, our Lord and God. Cypr. Ep. 40.

But that which descended among Men was in the Form of God, and for Love of Man He emptied Himself. Orig. cont. Cels. L. 4.

Let those who accuse us know, that He who we think and are persuaded was from the Beginning God and the Son of God, the same

Hic in Virginem illabitur; Carnem Spiritu sancto co-operante induitur, Deus cum Homine miscetur. Hic Deus noster, Hic Christus est, qui Mediator duorum Hominem induit quem perducat ad Patrem, &c.

Habemus Advocatum & Deprecatorem pro peccatis nostris Jesum Christum Dominum et Deum nostrum.

To δε καλαθεινος εις ανθρω-
πας ει μορφη θεος υπορχει και δια-
φιλανθρωπιαν εαυτον εκενωσεν.

Ισωσαν οι εικαδεινοις δις ον μεν
νομισομεν και πεποιημεθα αρχιθεον
ενται θεον, και ινον θεια, οντος ο αυτο

Apostles.

Apostolie Fathers.

As on One Jesus Christ proceeding from one Father, and being in and going to one. Id. ibid. § 7.

Through our Lord Jesus Christ, to whom be Glory and Majesty for ever and ever, Amen. Clem. Rom. 1 Ep. Cap. 20.

Through whom and with whom be unto the Father with the Holy Ghost, Glory and Dominion for ever. Act. Martyr. S. Ignat*. §. 6.

Ως ετι; εις Ιησουν Χριστον τον αφ' ενος; μαρτυρος μαρτυροντας; και εις ετι; οιλα και χωροντασια.

Δια της Κυριας ημων Ιησου Χριστου, ο η δοξα και μεγαλωσιν εις της αιωνιας των αιωνων, αμην.

Δις και μιθ' ε τω Πατρι, η δοξα και το κρατος συν τω αιωνιων μαρτυριας εις της αιωνων.

have the boldness to utter, than their praying to him with a doubt of his being able to hear and assist them, and I repeat no Arguments on this Case because mere common sense stands not in need of proof.

* These acts being contained in the Epistle of a whole Church, at once convey to us the Voice of a Body of Christians, and therefore are very properly produced in evidence.

ples,

Fathers of 2d Century.

ple, the Faith in one God the Father Almighty, who made Heaven and Earth, and in the one Christ Jesus the Son of God, who was made flesh for our Salvation, and in the Holy Ghost who spake by the Prophets.—That to Christ Jesus our Lord and God, and Saviour, and King, according to the good Pleasure of the invisible Father, every knee should bow. Iren. L. i. C. 10.

§. I.

God therefore became Man, and the Lord His self saved us giving the Sign of the Virgin. Iren. L. iii. C. 21.

Θηλινοί παραλαβόσσα την εἰς εγκεφαλούσα παντοκράτορα, τον πεποιηκόλα τον θρανού καὶ την γυναῖκαν; καὶ εἰς τον-ενα Χριστὸν Ιησούν τον ιερού της θεοῦ τον σαρκωθεῖλα πτερες τῆς ημέλερας Σωτηρίας καὶ εἰς Πνευμα αἰονού το δια των Προφήτων μετακρυχος—ιησος Χριστος Ιησος τω Κυριως ημαν, καὶ θεος καὶ Σωτηρι καὶ βασιλει καὶ την ειδοκιαν της Πατρος αρεβια, παν γονι και μητη. Ο θεος εν αιθρωπος είενδο καὶ αύλος κυριος εσωσεν ημας δες. της παρθενης σημανον.

Fathers of 3d Century.

is the very Word and the very Wisdom, and the very Truth, but His mortal Body, &c. Id. L. 3.

At the same time shewing how indeed we think Him to be God, but in a certain Respect call Him Man. Orig. cont. Cels. L. 2.

λογος εγι καὶ η αὐλο σοφια καὶ αὐλο αινθεια. το δε θυηιον αὐλε σωμα. κ. τ. λ.

Δεικνυνθεις αμα, τως μεν θεον αυλον νοεμεν, καλα τι δε αιθρωπον λειόμεν.

Apostles.

Apostolic Fathers.

The Grace of our Lord Jesus Christ be with you. Clem. Romi. 1 Ep. So calling on the Son of God, for the Churches with all the Brethren kneeling. Act. Martyr, S. Ign. §. 6.

Mercy and Peace be multiplied unto you from God Almighty, and the Lord Jesus Christ our Saviour. Ep. Polyc,

Η χάρις τε Κυρίου ημών Ιησού Χριστού μεθ' υμών. Ωτῷ μητα γονού κλισιας παντων των αδελφών παρακαλεσας του γιού της Θεού υπέρ των εκκλησιών.

Ελεός υμίν καὶ εἰρήνη παρα θεού παντοκρατορος καὶ Κυρίου Ιησού Χριστού της Σωτηρος ημών πληθυνθείη.

His

Fathers of 2d Century.

His Holy Word who
is always together with
him. Theoph. ad Aut.
L. 2.

Learn therefore ye
Senseless, that Jesus who
suffered for us, who dwelt
among us, this same is
the Word of God. Iren.
L. 1. C. 9. §. 3. But
as Truth interprets the
Word, conceived from
everlasting in the Heart
of God, for before any
thing was brought into
Being, He had this his
own Mind and Wisdom
for His Counsellor. But
when God would make
whatever He determin-
ed, He begat the same
Word who came forth
from Him, born before
all Creation, not being
His self emptied of the

Fathers of 3d Century.

But what Blindness of
Mind is it, what De-
pravity, to be unwilling
to be acquainted with
the Unity of the Faith
come down to us, con-
cerning God the Father,
and concerning the Doc-
trine of Jesus Christ our
Lord and God! Cypr.
Ep. 74.

Ο λόγος ο αῖος αὐτὸς ο αὐτοὶ συμ-
παρὼν.

Μαθεῖτε οντοῖσι, οτι Ιησος
ο παθὼν υπερ ημών, ο καλα συη-
μωσας εν ημιν, ουλος αὐτος εἰνι ο
λόγος τα θεια. Αλλ' ας αληθεια
δημητια του λογου, του οντα δια
παστος ενδιαδετου εν καρδια θεια,
πρω γαρ τι γινεσθαι τητον ειχε
επιμνηλου εαυτη νουν και φρονσιν
οντα, οποτε δε εθελησεν ο θεος
πωιησαι οσα μηλευσατο τητοι
του λογου είμηνσε αρφορικον, αρνη-
τοτοκον παστος της κτισεως, ο
ζητηθεις αυτος τα λογια, αλλα λο-

Quæ vero est animi Cæci-
tas, quæ Pravitas, fidei uni-
tatem de Deo Patre et de Je-
su Christi Domini et Dei
nostris Traditione venientem
nolle cognoscere!

..

Apostles.

John shall and you shall
not judge the world but
he who is of the world
is of the world and
he who is not of the world
is not of the world. John
and his brethren say
that John is of the world
but he who is not of the
world is not of the world.

but

Fathers of 2d Century.

but having begotten the Word, and always conversing with His Word, whence the Holy Scriptures instruct us, and all the inspired, among whom John says, In the Beginning wast the Word and the Word was with God, shewing that at first God was alone, and the Word in Him. Then He says, and the Word was God, all things were made by Him, and without Him not one thing was made: the Word therefore being God, and born of God, &c. Theop. ad Autol. L. 2.

Neither indeed is the Christ one but Jesus another, but the Word of God, who is the Saviour of

σὺν γεννησας, καὶ τῷ λόγῳ αὐτῷ
διὰ πάντος ομιλῶν, οὐεν διδασ-
κειν ημας αἱ αἱραι γραφαι καὶ
πάντες οἱ πνευματοφόροι εἰς τὸν
Ιωάννην λέγει εἰς αρχὴν τῷ ο λόγῳ·
καὶ ο λόγος τῷ προσώπῳ τοῦ Θεοῦ· δεικ-
νυς οὐτὶ εἰς πρωτοίς μονος τῷ ο Θεος,
καὶ εἰ αὐτῷ ο λόγος, επειτα λείπει,
καὶ Θεος τῷ ο λόγος, πάντα δὲ αὐ-
τὸν εἰνεντο καὶ χωρὶς αὐτοῦ εἰνεντο
καὶ εἰς· Θεος εν αὐτῷ ο λόγος, καὶ εἰς
διὰ πεφυκως. κ. τ. λ.

Nec aliud quidem Christus
alius vero Jesus, sed Verbum
Dei, qui est Salvator Homi-

Fathers of 3d Century.

As we received from the Bishops before us, and in the Catechism, and when we received Baptism, and as we learned from the divine Writings, and as we both believed and taught in the Priesthood, and during our Episcopate itself, so also believing at present, we lay our Faith before you. Now it is this; we believe in one God, the Father, &c. and in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only begotten Son, born before all Creation, be-

Καθὼς παρελαθομεν παρα τῷ
πρῷ πημαν Επισκοπῶν, καὶ εἰ τη
κατηχησει καὶ οὐτε το λατρεῖαν ε-
λαμβανομεν καὶ καθὼς απὸ τῶν
Θεῶν γράφων μεμαθηκαμεν καὶ οὐς
εἰ τῷ πρεσβύτερῳ καὶ εἰ τῷ αὐτῷ
επισκόπῳ επιτευχόμεν τε καὶ
εδιδασκόμεν εἴτε καὶ οὐ πο-
τευοντες τὴν ημετέραν πίστιν οὐαίν
προσαναφερομεν, εγι δὲ αὐτη—
Πιστευομεν εἰς τον εὐχ Θεον πατερα
—καὶ εἰς ενα Κυριον Ιησουν Χριστον,
τον τη θεον λογον, Θεον εκ Θεων, φως
εκ Φωτος, ζωην εκ ζωης, οιου μονο-
γενη, πρωτοτοκον πασιν κτισμας

Apostles.

Apostolic Fathers.

Men

Fathers of 2d Century.

Men and the Ruler of Heaven and Earth, who is Jesus (as we have before shewn) who both took flesh, and being anointed by the Father with the Spirit, was made Jesus Christ. Iren. L. 3. C. 9. §. 3.

This is the Mystery which He (Paul) says was made known to him by Revelation, that he who suffered under Pontius Pilate, the same is Lord of all, and King, and God, and Judge. Id. C. 12. §. 9.

To the only Father and Son, Son and Father, the School-Master and Teacher, Son, together with the Holy Ghost, &c. Clem. Alex. Pœd. L. 3. Cap. ult.

num et Dominator Cœli & terra, qui est Jesus (quem admodum ante ostendimus) qui et assumpit carnem et unctus a Patre Spiritu, Jesus Christus factus est, &c. —

Τέλει το μυστηρίον ο λειτούργος αποκαλυψθεὶς εἰναρισθεὶς αὐτῷ οὐτι σπαθῶν επι Ποντίου Πιλάτου οὗτος Κύριος τῶν παντῶν καὶ βασιλεὺς καὶ θεός καὶ Κριτής εἶναι.

Τῷ μονῷ πατρὶ καὶ σιν, σιν καὶ πατρὶ, παῖδεσσιν καὶ δίδασκαλῷ σιν, σιν καὶ τῷ αἵτινι πατρὶ. x. τ. λ.

Fathers of 3d Century.

gotten of God the Father before all Ages; by whom also all things were made, who was incarnate for our Salvation, &c. Euseb. Ep. ad Cæsar. ap. Socrat. Hist. Eccl. L. 1. C. 8.

μόρο παντῶν τῶν αἰώνων εἰ τε θεός πατρὸς γενεννημένος, δι' εὐηγένετο τα πάντα, τον δια την ημετέραν σωτηρίαν σεργκεθει τα. x. τ. λ.

With this full Testimony of the Faith in which he had been instructed even at his Baptism, and had since known to be holden by the Church, and contained in Scripture, given by a Man so eminent for his Researches, and so cautious in assenting as Eusebius, and who subscribed after thorough Examination to the Nicene Creed, I will close my List of Witnesses; having brought down the Line of Testimony to a Time in which even Dr. Priestley does not deny the Trinitarian Doctrine to have prevailed. This Deduction too is such, that I conceive no reasonable Objection can be made to it; since the Tradition it states is uninterrupted; for if you doubt whether the Nicene Council did not depart from the Faith they had received in ascribing a divine Nature to Christ, here are brought forward Cyprian and Origin teaching the same Doctrine in the preceding Century. If you apprehend they had corrupted or renounced what their Predecessors held, behold Clement, Theophilus, and Irenæus, Men from their Erudition and Ability capable of searching deeply into Antiquity, much more of convincing themselves what Doctrines had been holden in the Church during the one Generation that intervened between the Apostles and themselves, making the same Profession; and should you fear, spite of their repeated Declarations to the contrary, that the Apostolic Tradition had suffered Corruption ere their time; here are not only the Words of

Ignatius, Polycarp, and Clement of Rome, immediate Disciples of the Apostles, but Extracts from the Writings of those Apostles themselves, which if compared with the Doctrine of the Teachers of any of these Periods, will be found no less strong in ascribing real Divinity to our Redeemer. So that, Sir, little now remains for me but to exhort you duly to weigh what I have thus faithfully extracted from the original Writers; you will pardon my again begging you to observe, how express they are on the very points you deny; Irenæus especially, does particularly affirm the Word and Son of God to be the same, and he particularly opposes the Notion of his being the Son of Joseph, L. iii. C. 21. asking how, if He were so, He could be greater than Solomon or Jonas? While you assert "that the "Doctrine of the *simple Humanity* of Christ was, "and that you have shewn that it was that alone "which was received by the great Body of primitive Christians." The above Father says too, that the Word of God our Lord Jesus Christ, the one and same Pater Familias, produced both Testaments, and spake to Abraham and to Moses, L. iv. C. 9. While you deny the Word and Christ to be the same, and assert that the Acknowledgments of all the Orthodox Fathers of the Church, imply by no means His pre-existence. Irenæus, though writing expressly against the Gnostics, maintains the Divinity of Christ as

we

we do, and cites Texts now in Dispute, in the very same Sense we contend for, as that of Rom. ix. 5. L. iii. C. 16. and John xv.ii. 5. L. iv. C. 14. and with the Chief, all the Fathers of the three first Centuries explains, Gen i. 26. * as spoken

* A Writer for the Monthly Review mistaking his Employment, has in the Number for June last, in lieu of giving a fair Account of the Contents of my Dialogues on the Doctrine of the Holy Trinity, either through gross Mistake, or a wish to give an unfair Impression of the Tract, misrepresented the Argument drawn by me from this Text—he intimates that I bring it forward as a proof of a Trinity; to do that I must be a wretched Logician indeed. But when I affirmed that “Let us make,” implied a Plurality in the Creatour, I said no more than common sense suggests, and the Church has holden from the earliest Ages of it. The same Writer says scoffingly, that I maintain that the Damnable Clauses of the Athanasian Creed are expressive of a charitable Spirit; I had said, “That they contain neither “ Prayers or Wishes for the Condemnation of Unbelievers, “ but Expressions of the Sentiments of the Church with regard to their State, which Sentiments are thus openly delivered with the most charitable of all Views, that of rousing “ the guilty to Reflection and Repentance, and preserving “ others from falling into their Errors; thus aiming at the “ Salvation of both.”—If such an aim be not charitable, I hope this clear sighted Writer will tell us what is.—Neither is another Argument which he affects to treat with equal Scorn, saying, that I infer that unless Christ be God, He cannot be a Saviour, from the Words in Hosea xiii. 4. “ For there “ is no Saviour besides me,” more difficult to be supported; for if as the Holy Scriptures teach, there be no Saviour besides God, and yet as the same Scriptures teach, Christ be a true Saviour; it is manifest, that to make these Assertions consistent,

spoken unto the Son ; while you assert that they were far from holding the Doctrine of the World's being made by Him. I freely own, that like yourself, I possess when writing a Wish to convince and to convert ; my hearty Desire is to obey the Truth myself, and see others do the same ; nor do I envy a Man who discovers what is beyond my own Reach ; when any one has such success, far from controverting the Truth of his Deductions, I will readily acknowledge, and gladly make use of them. But permit me to say, it is not by endeavouring to answer each other's Tracts as soon as it is physically possible, that we are likely to arrive at the Truth which is the Object of our Investigation. The Arguments should be thoroughly examined, the Authors quoted recurred to, and their meaning weighed. Nay, so sacred is our Subject, that the very appearance of Haste on it is indecent. Consider, Sir, if Truth lies on my side, it is on the Nature of that very Being from whom all our Understanding flows, that we are writing, of that Light which lighteth every Man that cometh into the World : should our irreverence provoke His

ent, Christ must be God.—Now although the not being refuted by a Writer of no deeper Discernment or Knowledge than this appears, be indeed no Matter of glorying ; yet it is some Satisfaction, that one so well intentioned, could in a Tract of near a Hundred Pages, find nothing but what is here mentioned, on which to wreak his Vengeance for the rough Usage Socinianism had therein received.

Indig-